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**GUANXI: CHINESE SOCIAL NETWORKS BUILDING
IN PRISM OF INTERNATIONAL ECONOMIC RELATIONS**

Key words: social networks, guanxi, analytical instruments, neo-tribe, Ukrainian school of archetypes, international economic relations, innovations, strategic management.

Within last decades Chinese scholars and their foreign colleagues demonstrate high interest to interdisciplinary studies of social networks on local (national) and global levels especially to enrich analytical toolkit for evaluation and analysis of sophisticated dilemmas of coherence between theoretical and applied aspects of modern international economic relations and relevant policy-making processes.

Frameworks of our research traditionally include instruments proposed by members of Ukrainian School of Archetypes and their foreign colleagues whose works are based on interdisciplinary approach evaluation of societal domain phenomena as like as Chinese “guanxi” (see figure 1).

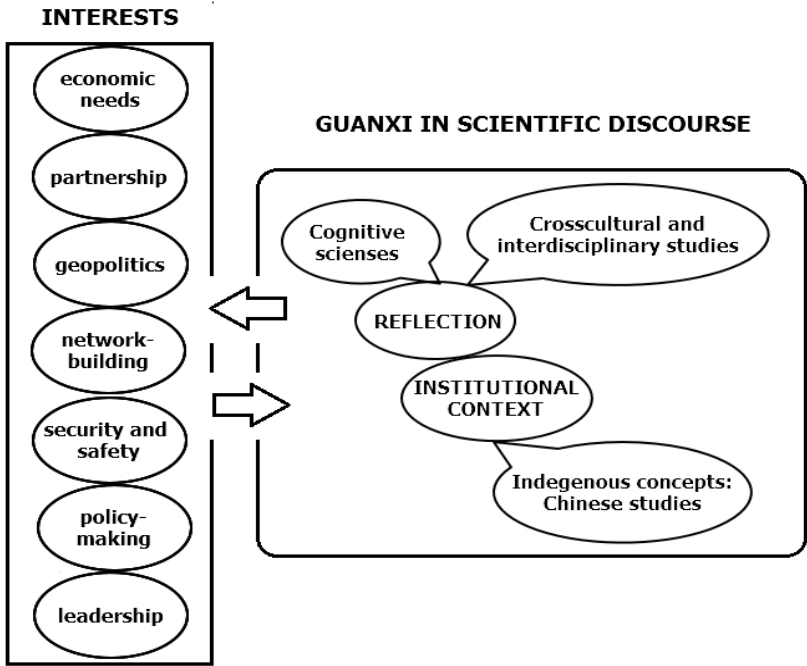


Fig. 1. Guanxi in western scientific discourse

Chinese term “guanxi” (kuan-hsi) can be translated as relationship and be interpreted as particularistic ties that are based on ascribed or primordial traits as like as kinship, nepotism, native place, ethnicity and achieved characteristics as attending the same educational institution (i.e. alumni unions), serving together in the same military unit or having shared experiences and doing business together [7, p. 6]. Close to guanxi term “guanxixue” means art of manipulating and utilizing and are close to described in our earlier works relevant postmodern concept of strategic management [3, p. 515–519]. Also this term has negative meaning “going through the black door” to solve required issue if there are any legal way to do this. Thus, Western concept of informal and usually illegal social networks building is synonymic to “guanxiwang”. Japanese “kankei”, Korean “kwankye” and Chinese “guanxi” are equivalent interpretations of main societal archetype formed under

influence of Confucianism – personal network building (social capital) by means of stratagems constellation. Such phenomenon we can find also in other societies with dominated collectivist cultures (Italy, Israel, Ukraine, Russia and etc.), where kinship is key social resource originated from sacral space, because of even the most desacralized existence still preserves traces of a religious valorization of the world [2, p. 23]. Concerning to domain of international economic relations, if politization of social network building was implemented into transnational NGOs, social movements or international institutions as well as into interpersonal connections, we have got in result transnational self-organized groups operating across borders and able to solve problems and lobby economic interests or even political institutions [1, p. 79]. Interest to “guanxi” in western scientific discourse (see figure 2) originates since late 1970^s when country leaders have opened China to outside world.

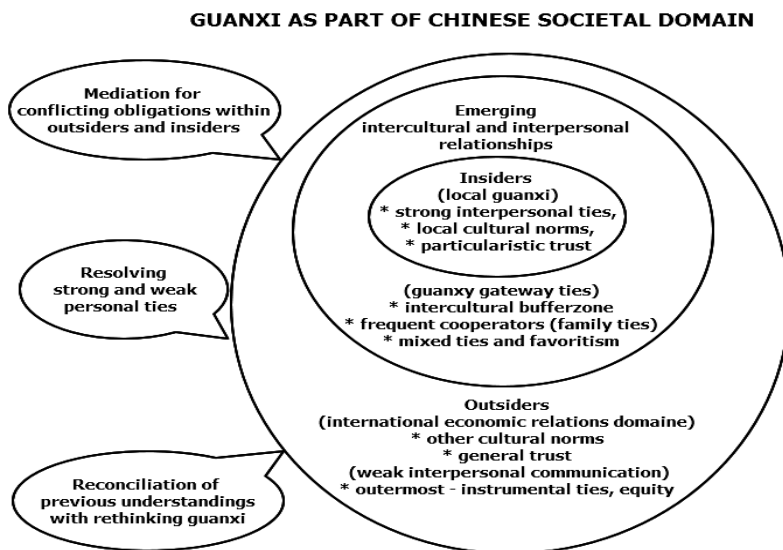


Fig. 2. Guanxi as part of Chinese societal domain

[5, p. 63–67]

Insiders have noticed that postmodern Chinese culture is deeply coherent with sacral space, that emphasizes interpersonal relationships, especially clanship and guanxi phenomenon (people relying on social connections) is societal implementation of Confucian values, where people recognize it as background for creation of needed social resources. From this viewpoint contemporary China business model is based on Confucian heritage (clanship culture) represented into personal relationships and social orders build on blood ties (family units) and emotions.

Here traditionally family relationships have priority over other social ones tied through contracts. That is why phenomenon of “guanxi” always starts from inside the family, then ventures to outside acquaintances: people choose to believe insiders (people with whom they share guanxi) rather than outsiders (people with whom they don’t share guanxi).

Contemporary viewpoint on “guanxi” as kind of social capital within interdisciplinary studies of intercultural interactions (i.e. international economic relations) is coherent to postmodern concept of neo-tribalism described in work of Michael Maffesoli named “From society to tribal communities”. Neotribalism as sociological concept which postulates that human beings have evolved to live in tribal society, as opposed to mass society, because of natural form of social networks constituting is new tribe [6, p. 742-743]. If such interpretation of neotribalism as societal phenomena in global scope we try to compare with “guanxi” as general archetype of foreign policy-making and net-work building within space of international economic relations, then it will be opposite to classical patrimonial and neopatrimonial societal matrixes with constant (static) elements – hierarchy (i.e. cast system in India) and forms of getting marginal loyalty (i.e. bribery, nepotism and etc.). For example, classical patrimonial multinational society of United Arab Emirates [4, p. 299], where 10 % of population is citizens and other 90 % – permanent or temporary residents of the country with absence of political and limited economic rights. The same situation is observed in other oil monarchies of Persian Gulf: even in 21st century these countries stay in the shadow of their historical heritage based on kinship and clan interests that reflects on economic aspects of international and local policy-making and societal matrix in general [4, p. 105]. Thus, phenomena of “guanxi” can be observed as core subject of applied interdisciplinary research on international economic relations, strategic management of innovative entrepreneurship and other relevant fields. The same practices as like as “guanxi” we can find out in different communities and cultures, where national ineffective legal system forces companies to seek an alternative means to get trust and deal beyond business cycle hierarchy. Such system takes a time to settle legal business clashes and sometimes can be manipulated to lobby private interests.

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CHINA'S DEMOGRAPHIC POLICY: CHALLENGES OF THE XXI CENTURY

Key words: China, demographic policy, tradition, growth of population, aging.

The rapid growth of the Chinese economy over the past thirty years has been driven by cheap labor and cheap natural resources. Modernization of modern China is based on accelerated industrialization, which requires more and more resource consumption. But it does not carry the potential for development, since there are no basic technologies and competition. In addition, problems in the management of society are also noticeable, since